178 /93 cont./
881 They say that, because of this relaxation, the Guaraní girls of
882 today fail to have the "respectful" attitude of the ancient ones.
[181] (There is, therefore, some idea of moral "education" bound up
841 with the resguardo.) But at least the majority still take the
882 trouble to repeat the resguardo during the second menses, al-
182 though with less rigor in the restrictions. After this, however,
the acute phase of crisis is considered more or less overcome.
184 Among the Kayová, however, the period of relative isolation is
881 prolonged for months yet, during which the girl keeps her head
882 covered, avoiding contact with persons outside the family, and
so forth.

181 The time of the resguardo represents for the adolescent a
868 period of apprenticeship in manual skills, a sort of school of home
881 economics. Although some say that the girls are given training
only "in order to be distracted," others insist that she "does not
stay idle, no," and has to occupy herself: "it is in order to
learn." And, as soon as the days of the monthly period have
elapsed, there is much to learn: to prepare food, to pick over
cotton, to spin, to plait hammocks, to sew, to cut out clothing,
to make akanguá (diadems), djeatsaá, mbaraká. But /94/ na-
turally "she could not work at anything heavy." At least among
• [603] the Mbüá the teaching is administered by the grandmother,
paternal or maternal.

12
75 With the abstraction of the specifically educational aspect
[881] of the resguardo of the menstruation, it is essentially analogous to
[846] what is demanded of the parents of the newborn baby: measures
imposed in reaction to a state of extraordinary physical and super-
natural diathesis. The similarity is also shown by the comparison
of the myths concerning the two situations narrated by the Ñandéva.

881 Nowadays the Ñandéva men do not use tembetá (labial orna-
178 ment), nor do they pierce the lower lip of the boys. But it is prob-
[301] ble that they have known the practice in former times; otherwise
it would not be understandable that in their mythology they rep-
resent Tupí with a luminous tembetá. Nowadays, however, they

/36 cont./

553 themselves in a hammock, while the mother has the baby in her arms. Relatives of the child may or may not be present. The person who performs the ceremony is likewise sitting in a hammock, singing various songs. It is the mother who gives the name to the child. Before the ceremony ends, the child is seated on the floor, a piece of corn husk being put on his back by way of a tail. Then the one in charge of the ceremony continues to sing [828] and cuts the corn husk. If this is not done, the child will be restless, like a chick, and throughout life he will not want to remain [551] still. No payment is made for this service. Nowadays only Cayuá [177] names are given in the manner described, but all the Cayuá of Taquapirí have Brazilian names by which they are called. These [178] might be given by a Catholic priest who by chance is going through the region, but it frequently happens that the person is given any name suggested by the father or by some Brazilian.

855 Educations During the first years of life the child is ordinarily
867 educated by the parents for the role that it is to perform as an adult. It falls to the mother to educate the daughter, and, while the child
868 is still quite small, she must become familiar with a small number
593 of tasks connected with the domestic economy, such as, for example,
462 that of fetching water. In the course of time the girl /37/ learns other work, such as pounding maize, cooking the various foods, planting the clearing, harvesting the crops and taking them home, as well as sewing clothes. Mother and daughter are found in constant association, the moments when they are separated being rare. [736] In case of the mother's death, it is the maternal grandmother or [603] the mother's sister who takes charge of the girl's education.

The boy's teacher is the father, and some boys, upon reach- [423] ing the age of about eight or ten, receive from the father small areas of land which they can cultivate and consider their property. The majority of the boys, however, work in the father's clearing until they reach an age quite considerably older. Although the principal work is that of the clearing, the boy needs to learn other things as well; he is also taught how to hunt and fish, to collect wild honey, to make baskets and bows and arrows. In case of the father's death, the boy is taught by the paternal uncle.

/41 cont./

593 This intimate relationship is prolonged through adulthood, since it is the wife's sister, for example, who substitutes for her in the work of the clearing, during pregnancy, and the sister, when she becomes a widow, often helps with the work in the clearing of the married sister, in case she does not have a planting of her own. In adulthood the brothers frequently turn to each other to ask for help. If, for example, a man has a bad crop in a year in which the lip of one of his sons is to be pierced, a circumstance in which a great deal of maize is needed, the brother will be the first person whom he will ask for help.

The relationship between brother and sister is a little different from the one that binds the siblings of the same sex, and this is because of the real inequality between /42/ the sexes. The older sister at one time or another might also care for the younger [882] sister /sic/, but this is not the common case. After the beginning of puberty the relations between siblings of different sex are less [736] intimate than in the first years of life. Although in adulthood great familiarity likewise does not customarily prevail between [592] the brother and the sister, they are bound by close ties, the cases in which the widow, when she does not prefer to marry again, goes to live in the brother's house, not being rare. She can then still maintain her own clearing or prefer to abandon it, in order to work only in the brother's planting.

[601] These attitudes are extended to all the persons classified as [602] sisters or brothers, but here, too, the greater or lesser distance influences the rigor or intensity of the attitudes.

• 603 Grandparents and Grandchildren: This relationship is characterized by affection, so that not infrequently one sees the grandparents intensely occupied at playing with the grandchildren, especially in the period when the latter are quite small. The grandchildren have a deep feeling of respect toward the grandparents, at the same time, however, being able to treat them with a certain degree of familiarity. There is the tendency on the part of Ego to equate grandparents and grandchildren. The

/42 cont./
603 grandparents frequently help with the instruction of the grandchildren, but what they teach are things of a practical or technical order rather than of a disciplinary nature. There are cases
603 in which the grandparents are entirely responsible for the care
736 and the education required by the grandchildren (this happens when the children's parents are dead or divorced); the author regrets not knowing up to what point this relationship between grandparents and grandchild differs from the normal ones.

604 Brother of the mother and sons and daughters of the sister: In general, one can say that the son or daughter respects the mother's brother, although at the same time there is a certain familiarity with respect to him, besides the privilege of asking him for help in case of need. The mother's brother may joke with the nephew and the niece, and these in turn, especially the nephew, may joke with him, but they must never fail to show
[736] the respect that is due him. The death of the father of the family taking place, it is probable that the latter will go to live with
[868] the mother's brother. In this case it falls to him to educate and instruct the male children of the sister; as a substitute for the true father, he gives them, for example, parcels of land on which they will have to make their first clearings.
[602] /43/ This relationship is extended to the sons and daughters of the more distant sisters, but it is not manifested so intensely in relation to them as toward the sons and daughters of the man's own sister.

Brother of the father and sons and daughters of the brother: The relationship that connects the sons and daughters to the father's sister greatly resembles in several senses the one that exists between them and the mother's brother. There is a certain degree of liberty between the sister of a man and his sons and daughters, and from this her helping them in case of need. The sons and daughters must always maintain an attitude of respect toward the father's sister.